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ABSTRACT

To provide students in grades 9-12 with accurate information on American Indians and thereby increase the number of Americans who understand Indian cultures and their contributions to American society, the 10- to 20-week social studies course emphasizes the study of Indian culture and heritage and presents the basic concept of cultural conflict. The course describes the effect of cultural conflict on Indian-White relationships and develops a greater understanding of the current situation of American Indians. The outline includes objectives and explains how students can apply basic skills in the course work. The outlines for the 14 units cortain information about the origins, attitudes, values, population, government, family life, plant use, spiritual philosophy, self expression, and education of American Indians. The units also outline information about Indian contact and exchange with other cultures, U.S. government policy toward Indians, treaties, contemporary issues, and stereotyped images of Indians. The volume contains a bibliography. (SB)

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AMERICAN INDIAN STUDIES

AN INSTRUCTIONAL COURSE OUTLINE

SECONDARY SCHOOL SOCIAL STUDIES

LOS ANGELES
UNIFIED SCHOOL DISTRICT
OFFICE OF INSTRUCTION
Publication No. SC-801-1981

RC014140

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FOREWORD

Americans have recently become aware that the history and contributions of some minority groups have not been adequately presented in many textbooks and in many classrooms. The treatment of American Indian history and culture in our curriculum is no exception.

To understand the American society, students must first have a general knowledge that many people and their cultures have contributed to and have become part of the fabric of American society. Next, students need a closer look at just how much each minority culture has contributed to the total society. The role of American Indian cultures becomes particularly important for this total picture because Indian cultures were the first known ones to develop in this land and had direct effects on all subsequent cultures. Unfortunately, too few people in the United States really understand Indian cultures and their contributions.

The purpose of this course outline is to provide the information on American Indians that will correct a serious shortcoming in the curriculum and thereby increase the number of Americans who understand Indian cultures and Indian contributions to American society.

ACKNOWLEDGMENTS

The task of preparing a course outline may at first seem simple but once started it becomes apparent that it is an extremely difficult and complex assignment. This is compounded when the subject is as complex as the history/contributions of American Indians.

With these factors in mind, staff members of the Office of Instruction are deeply indebted to MRS. VI MARTINEZ, MRS. JULIA NATHANSON, and MS. CATHERINE RANSOM who were willing to assume this challenging task.

Appreciation is also expressed to other members of the School District's American Indian Education Commission and in particular to Joann Morris, Executive Director, of the Commission.

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COURSE DESCRIPTION

AMERICAN INDIAN STUDIES (10 or 20 Week Course--Grades 9-12. No Prerequisite)

37-07-06 Am Ind Stud

Course Description

The major emphasis of this course is to study the culture and heritage of American Indians, including some of the historical contributions of the American Indians to American life and culture. Presents the basic concept of conflicting cultures and how cultural conflict affected Indian-White relationships. Helps to develop a greater basic understanding of the situation in which the present-day American Indians find themselves in modern American society. Offers the possibility of field trips to museums and other sites of significance and utilizes speakers to cover specific and general topics in the course of study.

REPRESENTATIVE OBJECTIVES: AMERICAN INDIAN STUDIES

The student gives evidence of having achieved the objectives of this course when he/she has the ability to:

- Read and comprehend the content of the instructional materials used in this course.
- Develop skills in map reading and in the interpretation of graphs, charts, and diagrams.
- Recognize the physical features of the North American continent.
- Demonstrate a positive attitude towards diverse cultural groups.
- Recognize the cultural diversity of American Indian tribes.
- Be aware of the contributions of American Indians to American society and culture.
- Recognize the cultural characteristics of the Indians of the various geographical regions of the United States.
- Understand the issues, problems, and choices facing the American Indian in the United States today.
- Understand and appreciate the history, culture, and philosophy of American Indians.
- Comprehend Indian cultural values and examine the concept of different cultures clashing over values.
- Examine the trade and political relationships between Indians, Europeans, and, later Americans.
- Analyze United States policy toward Indians from the historical, treatymaking times to the present.
- Appreciate the developments of diverse tribes in such areas as art, music, literature, philosophy, foods, and dance.

Application of Basic Skills

The student will use:

- Listening and observational skills on field trips designed to develop an understanding of the culture and heritage of American Indians.
- Speaking skills in describing such ideas as contributions of American Indians to American society and culture.
- Reading comprehension skills in understanding such matters as problems and choices facing the American Indian in the United States today.
- Writing skills in describing such concepts as the basic conflict between cultures and how cultural conflict affected Indian-White relationships.
- Map reading skills in recognizing the physical features of the North American continent and other land/political features.

UNIT I

AMERICAN INDIAN ORIGINS

I. Indian beliefs about origins

A. Most tribes have substantially different beliefs about their own origin.

1. The origin stories don't speak of long migrations.

2. They do assert that Indians have always been on the North American continent.

B. Tribal origin stories are rich in color and variety.

C. Creation stories are passed on as part of oral traditions.

D. They were collected by travelers, missionaries and social scientists.

E. Origin stories serve many purposes:

1. Explain the beginning of the world in general

2. Explain the beginning of one's tribe in particular

3. Describe and clarify one's duties in the world

F. One recurring theme tells of a world in primeval ocean.

1. Found among Cheyenne, Crow, and many California tribes, e.g., Mono and Yokuts.

G. The second theme shared by various tribes describes life originating in subterranean villages.

1. Nez Perce

2. Mandan

3. Hopi

II. Anthropological theories about origin

A. Bering Strait land bridge theory

B. The descendents of ancient Egyptians theory

C. The Ten Lost Tribes of Israel theory

UNIT 2

ATTITUDES AND VALUES OF AMERICAN INDIANS

I. Introduction

A. Values among Indian groups are unconsciously applied, just as they are in most cultures.

B. The following values are core values about which generalizations can be made.

C. Since there are exceptions, one must allow for individual differences in behavior and personality.

D. Indians are all tribal people and therefore have general characteristics with local differences.

E. The fact that Indian cultures have endured 500 years of exposure to European culture and pressures to conform are indications of its strength.

F. Both Indians and non-Indians are unaware of how deeply some Indian cultural values conflict with Anglo values.

II. Cooperation

A. Harmony with others is extremely important.

B. Indians believe in the importance of personal orientation (social harmony) rather than task orientation.

C. Indians have a great deal of respect for an individual's dignity and autonomy.

D. Most Indian groups firmly believe that people are not meant to be controlled and that one does not interfere in the affairs of another.

III. Competition

A. Because of group solidarity, competing within the group rarely occurs.

B. Improving and competing with one's own past performance is approved however.

C. Traits discouraged in children include boasting and loud behavior.

IV. Generosity

A. Sharing is greatly valued.

B. Individual ownership exists but is not given prominence.

C. Stinginess is a trait that is discouraged.

V. Materialism

A. Acquiring material goods is not as important as being a good person.

B. Status consciousness and upward social mobility are not highly prized.

VI. Saving

A. Indians traditionally have not seen value in amassing large quantities of goods, e.g., household possessions, savings accounts, life insurance policies, etc.

B. In the past, nature's bounty provided food, clothing, and shelter.

VII. Orientation to present

A. Indians are more oriented to the present than the future.

B. Indians have always been more interested in being, as opposed to becoming.

VIII. Time

A. Indians view time as flowing rather than as something one can control.

B. In the past, only natural phenomena like the sun, the moon, and the seasons were used to mark the passage of time.

IX. Work ethic

A. Indians have not been ingrained with the same Puritan work ethic as most Americans have.

B. In the past, with nature providing one's needs, there was little need to work just for the sake of working.

X. Courtesy

A. Indians have always believed in polite, courteous behavior toward others.

B. The avoidance of direct eye contact is based on the desire not to be rude.

C. In social situations Indians frequently speak softly, slowly and deliberately, stressing the feeling or emotional component rather than the verbal.

D. To avoid embarrassment of oneself or others, Indians mask feelings of discomfort, and when ill at ease, they observe silently while inwardly determining what is expected of them.

E. Indians tend to convey ideas and feelings through behavior rather than speech and consequently easily perceive nonverbal messages.

F. Traditionally, criticism is communicated indirectly through another person or through nonverbal signs, whereas direct criticism is taken for granted in Western culture.

XI. Old age

A. Indian people value wisdom, which comes with age and experience, whereas the dominant society values youth.

B. The family unit is close and discourages attempts to separate older family members from the rest of the family.

C. Since the family is still a strong unit, Indians have not had the problems of a generation gap.

XII. View of nature

A. Indians believe that all things in nature are for the good of all and cannot be owned by individuals.

B. Indians believe in living in balance and in cooperation with nature rather than in controlling it.

XIII. Spiritualism

A. Indians hold to a contemplative rather than a utilitarian philosophy.

B. Spirituality pervades all areas of an Indian's life.

C. Indians do not believe in forcing their beliefs on others.

D. Silence is highly valued.

UNIT 3

POPULATION

I. Historical data

A. The exact Indian population prior to 1492 is difficult to determine.

1. Past estimates may be too conservative because of recent findings that North America was not so sparsely settled as supposed.

2. Recent anthropological estimates of North American Indians and Eskimos range from 10 to 12 million at the time of contact.

B. Indian population was denser

1. In the south than in the north

2. On the coast than in the interior

3. On the Pacific Coast than on the Atlantic Coast

C. After 1492, an immediate and drastic reduction in the Indian population was caused by

1. Bounty hunting

2. Slave practices

3. Spread of disease

4. Warfare

5. Physical removal

6. Destruction of food sources

7. Forced assimilation

8. Emotional and psychological stress

D. Some tribes were forced to join other tribes to survive, and some tribal distinctiveness was lost.

E. Large number of tribes became extinct, for example

1. Ababco of Maryland

2. Hassinunga of Virginia

3. Squawkeag of Massachusetts

4. Cahinnio and Hapes of Texas
5. Yahi of California

F. Native populations steadily declined, reaching a low of 250,000 in 1350.

G. Indian population figures have increased since, perhaps due in part to the first Congressional appropriation of funds in 1832 to combat Indian health problems.

II. Contemporary data

A. Indian population has increased since the turn of the century.

1. 1900 census - 271,000
2. 1940 census - 355,000
3. 1970 census - 827,000
4. 1980 census - 1,418,195

B. Although the Indian population is increasing, it is still nine to ten times lower than prior to 1492.

C. According to the 1970 census, the nine largest tribes are as follows:

1. Navajo - 96,743
2. Cherokee - 66,150
3. Sioux - 47,825
4. Chippewa - 41,946
5. Pueblo - 30,971
6. Lumbee - 27,520
7. Choctaw & Houma - 23,562
8. Apache - 22,993
9. Creek, Alabama & Coushatta - 17,004

D. According to the 1980 census, two-thirds of the Indians reside in ten states.

1. California - 201,311
2. Oklahoma - 169,464
3. Arizona - 152,857
4. New Mexico - 104,777
5. North Carolina - 64,635
6. Alaska - 64,047
7. Washington - 60,771
8. South Dakota - 45,101
9. Texas - 40,074
10. Michigan - 40,038

E. California's current Indian population is 201,311, according to the 1980 census.

F. Los Angeles County's Indian population is approximately 80,000.

G. Approximately one half of the Indian population reside in urban areas, and the remaining half continue to reside on reservations.

H. The Bureau of Indian Affairs (BIA) counts and recognizes 482 groups of Indians, Eskimos, and Aleuts who are members of tribes, bands, villages, rancherias, pueblos, and communities.

UNIT 4

CULTURAL CONTACT AND EXCHANGE

I. Early contact with Europeans

A. Spanish arrived seeking wealth and converts

B. French adventurers sought furs

C. Englishmen came for economic pursuits

D. The Dutch sought furs and introduced the practice of scalping

II. Trade and conflict in the Northeast

A. The Powhatan Confederacy and the Jamestown Colony

B. The Eastern Algonquians and the Puritans

C. The Pequot Massacre of 1637 by Puritans in Massachussetts

D. The Hurons, Northern Algonquians, and the French

E. King Philip's War of 1675 for which Philip, Sauk and Fox chief, united 20,000 Indians

F. The Iroquois Confederacy, the French, and the English in the French and Indian War (1754-1763)

III. The struggle for the Ohio Valley

A. Ottawa Chieftain Pontiac formed a confederation and led a war for independence in 1763.

B. Forty years later a Shawnee chief, Tecumseh, established the greatest Indian confederation north of Mexico

IV. Political centralization and conflict in the Southeast

A. The Creeks and the English

B. The Natchez and the French

C. The Cherokee and the English

V. Trade relations in the Northern Plains

A. The westward expansion of the fur trade

B. The Cree and Assiniboin as producers

C. The Mandan, Hidatsa, and Arikara as intermediaries

D. The Cheyenne and Arapaho as suppliers

E. Social and political repercussions of the fur trade

VI. Trade and conflict in the Southern Plains

A. Pueblo-Apache-Spanish trade

B. Horses and riding skills introduced

C. Spanish-Comanche conflicts and alliances

D. The southward expansion of the Cheyenne

E. The Plains wars

VII. Political and religious responses to the invasion

A. Confederacy of the Pueblos led the Pueblo Revolt of 1680

B. The Comanche-Texan conflicts

C. The military techniques of the Apache

D. Response to the Treaty of Guadalupe Hidalgo of 1848

VIII. Spanish colonization and Indian response in California

A. The establishment of the mission system

1. Spanish goals and programs
2. Mission social structure

B. Indian reaction to mission expansion

1. Cultural resistance
2. Withdrawal and rebellion
3. The beginnings of political centralization in the interior

C. The failure of Spanish colonization efforts

D. Indian-Mexican interaction

E. Indian reaction to Anglo-American invasion in California

IX. Westward expansion

A. Manifest destiny

B. Indian efforts to stem the tide

1. Western confederacies
2. Messianic movements

C. Effects of gold discovery

1. California
2. Black Hills

X. Treaty making

A. Treaty-signing practices

B. Detrimental effects, e.g., Cherokee's Trail of Tears (1838) and Navajo's Long Walk (1864)

XI. The last resistance

A. The Black Hawk War (1832)

B. The Seminole Wars (1835-1842)

C. Battle of Little Big Horn (1875-1876)

D. The Nez Perce Resistance (1877)

E. Massacre at Wounded Knee (1890)

UNIT 5

INDIAN FORMS OF GOVERNMENT

I. Traditional Indian governments

A. Traditionally, formal systems of government with fixed rules did not exist, acceptable conduct being determined by general consensus.

B. The basis of tribal unity was mutual respect and trust. Most Indians enjoyed considerable freedom. Individuals or families were free to take up residence in a new location if desired.

C. Many tribes or bands were composed of extended families, and conflicts were resolved by the family or by elders within the group.

D. Compensation for the victim or his or her family was the major consideration whenever a wrong occurred.

1. If a person was murdered, the murderer might be adopted by the victim's family to replace the lost relative.

2. Alternatively, the murderer or his family might be required to provide for the victim's family.

E. Stealing was virtually unknown since material possessions were not generally valued.

F. When needed, a leader was chosen by all tribal members for a specific purpose and after the time of need passed, the leader would return to his normal role as a tribal member.

G. Some tribes did have formal governments, but these followed the same general principles of the informal governments cited above.

H. Examples of formal government:

1. Iroquois

a. The Iroquois League was made up of five, and later six different tribes.

b. Each tribe had an equal role and vote in the league.

c. Unanimity was required for all decisions.

d. Each tribe within the league retained its own government and sovereignty, enjoying the same relationship as that between individual states and the federal government today.

e. The Constitution of the United States was modeled after the Iroquois League, borrowing from the League's concept of a balance of power.

2. Cheyenne

a. Two groups with overlapping functions made up the governing bodies.

b. Council of Forty-four

1) It was made up of chiefs who were usually dominant figures within their own bands.

2) A chief had tenure for ten years, and unlike the Iroquois chiefs, he could not be removed.

3) Women's opinions were very influential.

4) A sacred ritual was associated with the naming of new chiefs or renewal of old ones, each chief choosing his own successor.

c. Military societies

1) There were six military societies:

a. Fox Soldiers

b. Elk Soldiers

c. Shield Soldiers

d. Bowstring Soldiers

e. Dog Men Soldiers

f. Northern Crazy Dogs

2) Membership was voluntary and open to men of all ages.

3) The war chiefs of the Cheyenne consisted of the officers of the military societies.

4) Soldiers could also be chiefs of the Council of Forty-four. However, they could not be soldier chiefs and tribal chiefs at the same time.

5) Soldier chiefs could be impeached.

6) Except in emergencies, the military societies functioned as units only during the summer when the entire tribe was camped together.

7) Primary functions:

a. Keeping order in camp

b. Organizing and carrying out hunts

3. Cherokee

a. In 1808, the Cherokees drafted their first written law and began developing a government modeled after Anglo government with an elective bicameral legislature and a national supreme court, but retaining traditional elements of Cherokee government.

b. The clan system and town organization were used as the framework for their new government. The informal and spiritual aspects of their traditional government also remained.

c. By incorporating the Anglo legal system into their own government, the Cherokees believed they would be better equiped to save tribal lands.

1) In 1835 despite a U.S. Supreme Court order to the contrary, Georgia forcibly removed the Cherokees to Oklahoma and confiscated their lands.

2) Oklahoma eliminated the tribal court system in 1898 so that they too could confiscate Cherokee land.

d. Today, the Oklahoma court system which replaced the Cherokee tribal courts is viewed by many Cherokees as being within the scope of their traditional Indian world view.

e. Informal and spiritual laws of the Cherokee have survived into the 20th century.

I. Indian administration in the U.S. in the period between the Articles of Confederation and the adoption of the Constitution was in the hands of three commissioners.

1. Each commissioner headed a Department of Indian Affairs (Northern, Southern, and Middle), which was considered a very important office at the time.

2. The first three commissioners unanimously chosen to fill the offices in 1775 were Benjamin Franklin, Patrick Henry, and James Wilson.

II. Reservation system

A. The Reservation system began about 1850.

B. The goals of the government in establishing the reservation system were to repudiate Indian culture and to assimilate the Indian through education and agriculture.

C. An Indian agent, assigned by the federal government, carried out the administration of a reservation.

D. Sometimes, the U.S. Government delegated its administrative responsibilities to missionaries or to the War Department.

E. By 1895, most Indians had been placed on reservations.

F. Around 1880, reservation land was sought by white settlers, and efforts to end Indian control resulted in the Dawes Act of 1887, which alloted 160 acres to individual tribal members and allowed sale of unalloted land to white settlers, thus reducing Indian-owned land from 138 million to 48 million acres by 1934.

G. Conditions were generally deplorable on the reservations because of the following:

1. Many Indian agents were corrupt.
2. Agricultural programs did not succeed because of the poor quality of the soil.
3. Indians were demoralized, and illness and disease were prevalent.
4. Not until the Meriam Report of 1928 were the intolerable conditions on reservations disclosed; one result was the Indian Reorganization Act.

III. Tribal constitutions

A. Indian Reorganization Act, 1934

1. The Act provided procedures for any tribe to elect to adopt a constitution.

2. Two hundred fifty-eight elections were held, 181 tribes accepting the Act; 77 tribes rejecting it. (Within 12 years 161 constitutions and 131 corporate charters were adopted, a charter being oriented toward business organization rather than government organization.)
3. Forms of government adopted ranged from traditional Indian models to European models.
4. Most contemporary tribal consitutions provide only one tribal council to carry out both legislative and executive functions, i.e., no separation of powers.

B. Some tribal governments such as the Navajo and Yakima, conduct their business without written constitutions or charters.

C. Tribal councils today receive recognition as functioning governments, performing similar duties as city, county or state governing bodies.

D. General sources of tribal powers:

1. Indian tribes possess certain inherent powers of self-government which are derived from their sovereign status as recognized by treaty and legislation.
2. Congress can confer additional powers of self-government.

E. Congress has limited or qualified tribal powers of self-government through :

1. General federal statutes
   a. Major Crimes Act
   b. Non-Intercourse Act
2. Specific federal statutes affecting individual tribes
3. The Indian Civil Rights Act of 1968
4. Tribal consititutions

F. The following tribal powers may be exercised:

1. Establish a government and determine its form
2. Determine membership standards
3. Tax within reservation boundaries
4. Regulate tribal and individual property

5. Regulate conduct of members and nonmembers living on the reservation
6. Regulate commerce on the reservation
7. Establish bodies, such as tribal police and courts, to enforce laws and administer justice
8. Regulate hunting, fishing, and environmental protection

G. An example of a modern tribal government: Navajo

1. The Navajo Nation today is virtually self-governing.
2. The tribal council organized a new council system in 1938, made up of 74 members, a chairman, and a vice-chairman.
   a. The 74 members represent 102 geographic chapters.
   b. Committees include advisory, health and welfare, education, law and order, administrative budget, trading, loans, engineering and resources, and one on legal matters.
3. Prior to World War II most actions were initiated by the U.S. Government, and the tribal council only approved or disapproved.
4. Today the tribal council is an initiator of action.
   a. They initiate their own leases.
   b. They establish and administer some of their own schools.
5. The system of law enforcement has changed.
   a. In the past, the local Bureau of Indian Affairs agency enforced law and maintained order.
   b. Today the tribe has its own law enforcement agency and a system of tribal judges who dispense justice in civil actions and nonfelonious crimes.

UNIT 6

FEDERAL POLICY TOWARD INDIANS

I. Early federal policy toward Indians (1781-1900)

A. Article IV of the Articles of Confederation, adopted by all states in 1781, declared that the newly formed United States had sole and exclusive right and power to regulate trade and manage all affairs with Indians.

B. The U.S. Constitution written in 1787 contained two sections of importance to Indian tribes.

1. Article I, Section 8, Paragraph 3 regulates commerce with Indian tribes.

2. Article II, Section 2, Paragraph 2 delegates to the President the power to make treaties with Indians and other nations.

C. In Section 14, Article III of the Northwest Ordinance of 1787, a major legislative policy provision was made for the management of Indian affairs.

D. The first public act of a U.S. official to promote assimilation was the 1789 recommendation by Secretary of War Knox to send missionaries among tribes and to give them domestic animals to raise.

E. In 1790 Congress began to license traders to deal with Indians.

F. By the Act of 1802 Congress appropriated the first funds ($15,000) to civilize "friendly" Indians.

G. The Bureau of Indian Affairs was established in the War Department without Congressional approval in 1824.

H. Some Indians were removed to the West.

1. Indian Removal Act (1830)

a. Cherokees of South Carolina and Georgia were removed to Oklahoma on the "Trail of Tears."

b. Some of the Senecas of New York were removed to Oklahoma.

c. Potawatomi of Michigan were removed on the "Trail of Death."

2. There was resistance to removal by such groups as:

   a. Seminole b. Iroquois c. Winnebago

I. The Trade and Intercourse Act of 1834 was an attempt by Congress to update separate acts dating back to 1790, regulating trade and relations between Indians and whites.

J. Congress created the Department of the Interior in 1849 and transferred responsibility for Indian affairs from the War Department.

K. Congress ordered an investigation in 1865 into the treatment of Indian tribes.

L. The 1867 report described deplorable conditions, but no substantial recommendations for change were offered.

M. In 1875 Congress extended the provisions of the Homestead Act to Indians, encouraging them to settle their own homesteads.

N. The Dawes Severalty Act of 1887 allotted Indian land, impoverished many tribes, and was later officially repudiated as federal policy in 1934.

II. Post-reservation federal policies (1900-1960)

A. The Burke Act of 1906 amended the Dawes Act by specifying the time Indians would be eligible for citizenship.

B. In 1924 the Indian Citizenship Act was passed in an attempt to confer full citizenship on native-born Indians.

C. A drive to suppress Pueblo religious rites was instituted by the U.S. Government in 1926.

D. The Meriam Report was released in 1928 after a two year national study of Indian affairs and emphasized the need for new Indian reforms.

E. The Wheeler-Howard or Indian Reorganization Act of 1934, which ended the allotment policy, resulted from the Meriam Report recommendations.

F. The Act of 1935 set up an Indian Arts and Crafts Board.

G. The Indian Claims Commission Act of 1949 provided tribes the opportunity to recover financial damages for different types of grievances.

H. The Interior Department Appropriations Act of 1949 provided funds to extend off-reservation placement services to Indians in four areas of the country, the beginning of the Relocation Program.

I. In 1953 House Concurrent Resolution 108 was passed in another attempt to withdraw federal services to Indians, known also as the Termination Bill.

J. In 1954 the responsibility for Indian health was transferred to the U.S. Public Health Service.

UNIT 7

TREATIES

I. Introduction

A. Legal force of treaties

1. Although treaty making was discontinued in 1871, enforcement of treaties continues.

2. Treaties with Indian tribes have the same status as treaties with foreign nations.

3. Indian treaties have been modified or nullified by:

a. Mutual consent

b. Acts of Congress

c. Other treaties

d. Hostilities between the United States and the tribe

e. Provisions of conditions within the treaty

f. Nonratification by Congress

g. Nonenforcement of treaty provisions even though ratified by Congress

4. Current doctrine used to interpret treaties:

a. Ambiguities are resolved in favor of the Indians.

b. Indian treaties must be liberally construed in favor of the Indians.

c. Interpretations are made in light of existing conditions at the time the treaty was made.

5. Although these doctrines govern treaty interpretations, courts do not always follow them.

B. Subject areas covered by treaties

1. The international status of the tribe

a. War, peace, and mutual assistance pacts

b. Boundaries

c. Passports

d. Extradition

e. Relations with third powers

2. Dependence of tribes on the United States

a. Protection

b. Exclusive trade relations

c. Representation in Congress

d. Congressional power

e. Termination of treaty making

3. Commercial relations

a. Cessions of land

b. Reserved rights in ceded lands

c. Payments and services to tribes

4. Jurisdiction

a. Criminal jurisdiction

b. Civil jurisdiction

5. Control of tribal affairs

C. Pertinent data

1. The first recorded treaty after the Revolutionary War was signed September 1778 with the Delaware Nation.

2. The last treaty was signed August 1868 with the Nez Perce tribe; thereafter treaties were called agreements.

3. The total number of treaties was 515 in a 90-year period.

4. Agreements were identical with treaties in language and terminology used, format, and intention; only the name was changed.

5. The first agreement was signed May 1872 with the Absentee Shawnee and the Potawatomi.

6. The last agreement was signed August 1909 with the Pawnee.

7. The total number of agreements was 97 in a 37-year period.

8. The total number of treaties and agreements was 612 in a 127-year period.

9. There were hundreds of Executive Orders and other formal documents affecting tribes after the treaty-making period ended.

II. History of Indian treaties

A. Pre-Revolutionary War period (1532-1776)

1. The belief that discovery conveyed title was not held by the first settlers, who regarded the Indians as the true owners; therefore, in order to obtain land, a treaty had to be signed.

2. One of the first treaties involved the Narragansetts and Roger William's Rhode Island Plantations (1636).

3. Treaty making between Indian nations and individuals was prohibited unless approved by the colonial governments so as to prevent conflicting land titles and to control the land market.

4. Other early treaties:

   a. Treaty of Tawagonshi (1613)

   b. Treaty of Hard Labor (1768)

   c. Treaty of Fort Stanwix (1768)

5. Indian nations negotiated treaties from a position of relative strength prior to 1812.

B. The Revolutionary War and aftermath (1776-1800)

1. Colonist's friendship with the Indian nations was crucial in this period.

2. The first treaty during this period was a treaty of alliance signed between the Continental Congress and the Delaware (1778). Statehood was offered to the Delaware.

3. National policy after the Revolutionary War favored friendly relations with Indian tribes; although some leaders urged extermination of the tribes, most treaties were of peace and friendship during this period.

4. Article 12 of the Hopewell Treaty (1785) between the Cherokee and the United States permitted Cherokee representation in Congress, a provision which was never carried out.

5. Other treaties were made between the United States and the following Indian groups prior to the signing of the Constitution:

   a. Six Nations
   b. Wyandot
   c. Chippewa
   d. Ottawa
   e. Shawnee
   f. Cherokee
   g. Choctaw
   h. Chickasaw
   i. Delaware

6. In 1796 the United States also signed a treaty with the Seven Nations of Canada: the Nipissing, Missisauga, Saulteur, Algonquin, Karhadage, Adgenauwe, and the Karrihaet.

7. Indian Intercourse Act, July 22, 1790

   a. Provided that all alienations of Indian land should be held under the authority of the United States.
   b. By controlling transactions involving land sales, the federal government has controlled the funds tribes received from the sales.
   c. The Indian Intercourse Act is the legal basis of the recent eastern Indian claims to regain their land.

C. Extending the national domain (1800-1817)

1. Treaty making of this period was concerned with a single objective, the acquisition of more land to add to the federal territory.
2. President Jefferson selected William Henry Harrison, Governor of Indian territory, to represent the United States Government in negotiating treaties with the western Indian tribes.
3. Treaties granting lands to the United States were signed with the following nations:

   a. Chickasaw
   b. Choctaw

c. Creek

d. Seneca

e. Delaware

f. Sauk and Fox

g. Wyandot

h. Ottawa

i. Potawatomi

j. Miami

k. Eel River

l. Wea

m. Cherokee

n. Shawnee

o. Kickapoo

4. The treaty of 1803 with the Kaskaskia contained the first provision for United States contributions for organized education, for the erection of a new church, and for a new house for the chief.

5. In 1804, Governor Harrison negotiated a treaty with the chiefs of the Sauk and Fox, obtaining the largest tract of land ever ceded in one treaty, a tract of land that was rich in deposits of copper and lead.

6. Following the outbreak of the War of 1812, the United States negotiated the only treaty of military alliance with the Wyandot, Delaware, Shawnee, Seneca, Miami nations in 1814 (some tribes sided with Great Britain; others took no stand on the conflict).

7. Following an outbreak of hostilities by the Creek Nation, Andrew Jackson, in charge of military operations, defeated the Creeks by leveling entire towns and villages and then demanded that the Creeks sign a treaty which included a surrender of 23 million acres to the U.S., as an indemnity for war expenses. The treaty of August 9, 1814 was signed under protest by the Creek Nation.

8. After the War of 1812, twenty treaties of peace were signed, each containing clauses in which Indian nations had to recognize the United States as their sole protector.

9. The War of 1812 ended British influence in the United States and tribes lost an important bargaining power.

D. Indian removal (1817-1847)

1. Beginning in 1817, the U.S. Government embarked on a policy of removal of all Indians to west of the Mississippi. Treaty obligations were often disregarded.

2. U.S. Government agents often designated tribal members as spokesmen for the tribe, giving them unauthorized power to sign treaties.

3. U.S. agents frequently exploited Indian language and cultural differences, including the use of false translation.

4. Rather than treaties of cession, tribes were offered lands in the West in exchange for the lands they owned in the East.

5. The most significant of these treaties were first concluded with each of the so-called Five Civilized Tribes:

   a. Cherokee

   b. Chickasaw

   c. Choctaw

   d. Creek

   e. Seminole

6. Andrew Jackson, a former Indian fighter and the foremost proponent of removal, was elected President in 1828, the same year Congress passed the Indian Removal Act.

7. By the 1830's many of the tribes had been removed West in spite of solemn treaties affirming protection of Indian land titles, some of which were signed by President George Washington.

8. Other tribes which were removed West through treaties included the:

   a. Delaware

   b. Kickapoo (Removed first to Missouri from Indiana and Illinois in 1832, they were dispossessed and removed again to Oklahoma when the Missouri lands became desirable to white settlers.)

   c. Quapaw

   d. Sauk and Fox

   e. Shawanoe

f. Kaskaskia

g. Peoria

h. Piankeshaw

i. Wea

j. Winnebago

E. Tribes of the Far West (1846-1854)

1. Treaties of peace were signed with the

a. Navajo (1848)

b. Utah (1849)

c. Sioux, Cheyenne, Arapaho, Crow, Assiniboin, Gros Ventre, Mandan, and Arikara (1851) (Although the President never formally proclaimed this treaty, the courts have held it to be binding.)

2. Discovery of gold in California prompted Congress to rush its agents to make treaties with the California Indians for their land.

a. Eighteen treaties were negotiated whereby the Indians gave up their title to the land in return for small reservations.

b. The California legislature refused to grant to the Indians any of the lands designated as reservations.

c. Even after the Indians gave up their lands and found themselves homeless because their allotted reservations were already occupied by white settlers, the federal government refused to enforce the treaty and remedy the situation.

3. The first land cession treaties in the Far West were signed by the Rogue Indians and by the Cow Creek Band (1853).

4. Additional land cession and removal treaties were made during this period.

F. Allotment policy (1854-1861)

1. Since the U.S. Government could not send the Indians any further west, the government's new policy was to open up the reservations to white settlement and extinguish Indian title to the land.

2. Treaties were signed with the

a. Otoe and Missouri (1854)
b. Omaha (1854)
c. Shawnee (1854)
d. Delaware (1854)
e. Iowa (1854)
f. Sauk and Fox (1854)
g. Kickapoo (1854)
h. Kaskaskia (1854)
i. Miami (1854)
j. Wyandot (1855)
k. Minnesota Chippewa (1855)

3. During this period, an additional clause was inserted in many of the treaties whereby the Indians relinquished all claims to money due under earlier treaties.

G. The Civil War period (1861-1871)

1. Dissatisfaction and bitterness led to the outbreak of Indian hostilities during and after the Civil War.
2. In 1868 the Indian Peace Commission was established to negotiate treaties of peace with the western nations.
3. Indian tribes sympathetic or supportive of the Southern Confederacy forfeited all of the guarantees which the United States had previously made.
4. Treaties with the Five Civilized Tribes in 1866 contained provisions for the abolition of slavery.
5. Treaties in 1868 with the Navajo, the eastern band of Shoshone, the Bannock, and the Nez Perce were the last treaties made between the United States and Indian nations.
6. In 1871 Congress officially ended its treaty making with Indian nations.

H. Indian agreements (1871-1902)

1. Agreements continued to be made between the United States and Indian nations.
2. Agreements differed from formal treaties only in that they were ratified by both houses of Congress instead of by the Senate alone.

3. Rights created by agreements cannot be impaired.
4. Treaties were continually amended and reservations were created by
    a. Presidential order
    b. Congressional order
5. The policy of making agreements ended in 1902, although the legal effect of treaties and agreements continues to this day.
6. The practical effect of ending the negotiation of treaties and agreements was to bring Indians within the legislative reach of Congress, resulting in interference with the internal workings of Indian tribes.

UNIT 8

FAMILY LIFE

I. Diversity

A. The generalized picture most people have of the American Indian obliterates the enormous diversity of Indian ceremonies, world views, political and social organization, life styles, and arts.

B. Tlingits are as different from the Sioux as Germans are from the Russians.

C. There are over 480 different tribes, each speaking a different language.

D. Environment determined the primary means of sustenance. The following are generalities about sustenance matters of the different areas. Most tribes followed agricultural pursuits, some on a limited basis because of climatic conditions. All tribes also fished, hunted, or gathered plant foods, depending on the season and location.

1. Hunter-warriors lived in areas where game was plentiful. They hunted, fished, and raised some crops.

a. Hunter-warriors of the Eastern Woodlands

1) Ojibwa
2) Winnebago
3) Ottawa

b. Hunter-warriors of the Great Plains

1) Sioux
2) Cheyenne
3) Kiowa
4) Blackfeet

2. Fishermen-traders used the rich resources of rivers, lakes, and the sea and traded their surplus food.

a. Fishermen-traders in the Pacific Northwest

1) Tlingits
2) Chinook
3) Kwakiutls
4) Haida

b. Fishermen-traders of the Northeastern nations

1) Mohawk
2) Oneida
3) Onondaga
4) Cayuga
5) Seneca

3. Farmer-artisans were the tribes who used the land mainly for raising crops. Some tribes still do a limited amount of farming.

a. Farmer-artisans in the Northeast

1) Iroquois Confederacy
2) Potawatami

b. Farmer-artisans in the Southeastern nations

1) Choctaw
2) Chickasaw
3) Seminole
4) Creek
5) Cherokee
6) Natchez

c. Southwestern tribes

1) Pueblo
2) Navajo

4. Gatherer-Basketmakers historically moved with the changing seasons to areas where small game, seeds, berries, acorns, nuts, and roots were plentiful. They wove baskets for food gathering, cooking, and storing. Today some of the descendant tribes are known for their excellent basket-weaving.

a. Gatherer-Basketmakers of the Great Basin

1) Shoshone
2) Utes
3) Bannock

b. California Indians were and still are fishers, hunters, agriculturalists, and gatherers, as are the following typical tribes:

1) Pomo
2) Paiute
3) Hoopa
4) Serrano
5) Cahuilla

c. Plateau tribes relied on fishing, hunting, and gathering, as do their descendants:

1) Nez Perce
2) Yakima
3) Sanpoils
4) Klamath

I. Diverse social and family structures

A. Intense tribal loyalty (Sioux, Omaha) to little concern beyond family unit (Chumash, Eskimos)

B. Absolute power hierarchy (Natchez) to total absence of centralized authority (Navajo, Apache)

C. Equal status (Sanpoils) to rigid ranking by lineage and wealth (Chinook)

D. Extended kinship (Pomo) to nuclear family (Haida)

E. Male oriented (Tlingit) to female oriented (Seneca)

1. Women are highly regarded in some tribes.
2. Women hold leadership by virtue of their existence as the core of the kinship family in many tribes.
3. Men often suffer greater identity dislocation.

4. There is less acculturation stress for women.
5. In many tribes inheritance of property is received through the female line.

III. Life cycles

A. Birth

1. Diet restrictions for mothers are observed in many tribes before and after child birth.
2. Solitary confinement for mothers is not as common today.
3. Biological father has little authority in some tribes.
4. For boys the paternal role is usually assumed by the mother's oldest brother, and the father in turn assumes the parental role for the male children of his sister in some tribes.
5. Children are welcomed and desired.
6. Punishment is rare. There is no harsh discipline or pampering, and much affection and gentleness are shown.

B. Puberty rituals

1. Girls

a. Diet restrictions and taboos for girls are observed in many tribes.

b. Instructions in adulthood are given to girls at the onset of puberty.

2. Boys

a. In some tribes there are elaborate initiations into manhood, such as among the

1) Cherokee
2) Pueblo
3) Sioux

b. Instructions in adulthood given at the onset of puberty.

C. Premarital relationship

1. Among some tribes, chastity was guarded carefully.
2. In others, premarital relations were allowed.

D. Marriage

1. Negotiated after puberty rites by elders in some tribes
2. In others, left to inclination of the couple
3. Little formality in marriage ceremony among certain tribes.
4. Residence and property ownership determined by whether the tribes subscribed to a matrilineal or patrilineal system

E. Separation and divorce

1. Historically, placement of personal effects outside the home practiced to indicate divorce. Some tribes still follow this custom.
2. Children generally remain with the mother.

F. Elders

1. They are respected as teachers because of their experience and wisdom.
2. They are humanely treated in old age and remain a part of the extended family.

G. Death

1. Some tribes feared death; others accepted it peacefully or willingly (warriors); and still others willed its approach (the elderly).
2. Mourning practices included wailing, burning or distributing personal effects, ceremonial feasts, and abandoning the house.
3. Burial practices included cremation, scaffolding, and burial below ground.

UNIT 9

PLANTS AND THEIR USES

I. Introduction

A. Most Indian tribes have been described as roaming groups, surviving on the animals they hunted and what few roots could be found. In fact, most Indians were farmers as well as hunters, and many tribes obtained the major part of their food supply through agriculture.

B. The U.S. Department of Agriculture lists 1112 species of plants which furnished food for Indians of the United States and Canada.

C. Indians developed and cultivated approximately forty plants, most of them unknown in Europe and Asia.

D. More than three hundred kinds of fruits were known to the Indian, including strawberries and cranberries, both major fruits in today's commercial market.

E. Indian foods are still used in the world food supply.

1. Peanuts, potatoes, and corn amount to 42% of the total by weight.
2. Forty-eight per cent of the value of food and economic crops in the United States were originally domesticated by Indians.
3. Corn is the leading United States crop today.

F. The three major agricultural crops among Indians were corn, beans, and squash.

G. In addition to their use as food, plants were utilized for making medicines and household necessities, e.g., door mats and woven corn husk bottles.

II. Cultivation techniques

A. Fields were cleared of trees by girdling them until they died and then burning them.

B. Fields were also burned to clear out the brush.

C. Through a series of canals, the Hohokam in Arizona irrigated an estimated quarter million acres.

D. Indians planted corn, beans, and squash together. This method was restorative to the soil and kept the ground free of weeds. The interlaced plants formed natural stakes to support one another.

E. Fish was used as fertilizer. Other fertilizing techniques were also used.

F. Indians were knowledgeable about hybridization. Different varieties were planted far enough apart to prevent mixtures.

G. Five principal classes of corn were developed:

1. Flint corn
2. Dent corn
3. Flour corn
4. Pop corn
5. Sweet corn

H. Indians invented the corn crib.

I. Scarecrows were used by Indians to protect their fields and gardens.

J. Women and children usually worked the fields. Men helped at harvest time and other times if they were not busy.

1. The women welcomed the work as a time of companionship and enjoyment.
2. Among the Apache, newlyweds and pregnant women were forbidden to enter fields of growing pumpkin when pumpkin runners were about to spread.
3. At cornhusking time, both young men and women participated, making the event a time of courtship.

K. Hoes made of wood, bones, or stones and digging sticks were used to prepare the soil.

L. In the Southwest, grains could be stored for years in storage pits because of the dry climate. In the East, harvests lasted up to three years through a variety of storage techniques.

M. Seed corn was treated in a solution made from other plant roots to keep the birds and other field animals from eating it.

III. Ceremonies associated with plant life

A. Indians believe that plants are placed on earth by the Creator to serve man, but in return man must treat plants with respect. Plants are not objects, but one of a number of life forms cooperating in the workings of the universe.

B. A person gathering a plant will thank the plant for its use, apologizing for the harm inflicted upon it.

C. Ceremonies and ritual are associated with all aspects of plant life and are considered just as important as the physical labor in producing a good crop.

D. Rituals and ceremonies in the Southwest are often concerned with the rainfall for the crops.

E. Traditionally the men did not provide as much labor toward food production as the women; this is not true today. Nevertheless Indian men have always played a primary role through the rituals and ceremonies, since they are responsible for maintaining the spiritual support of the ecosystem.

F. Corn was often regarded as the sustainer of life.

1. Various tribes have names for corn meaning "Seed of Seeds," "Sacred Mother," "Blessed Daughter," "Giver of life," and "Mother Corn."

2. Among the Papago, there were songs associated with every stage of progress of the corn crops.

3. The Algonquin had songs and dances at every stage of the corn's growth.

4. The Tewas have a story about how corn was given to the people after they performed sacred dances for many weeks.

G. The Iroquois refer to corn, squash, and beans as the three sisters. They believe that the spirits of these three sisters are inseparable; therefore, they must always be planted together. Certain ceremonies are performed only by women's societies.

H. After the harvest season, many tribes have thanksgiving ceremonies to give thanks for the bountiful harvest and to pray for a regeneration of the earth for the year ahead.

I. The use of plants for healing purposes is usually accompanied by ritual or ceremony.

IV. Corn

A. Historical

1. Historically, corn was the most important crop in many tribes.

2. The development of corn began as early as ten thousand years ago, according to archaeological finds in both North and South America.

3. Since corn is unable to grow by itself and must be cultivated, there was a basis for civilization on this hemisphere earlier than elsewhere.

4. The origin of corn was probably in Mexico among the Maya. It quickly spread northward and was cultivated by many tribes. Nearly all of the Indian accounts point to the far southwest as the mother country of the corn plant.

5. Indians living in areas with growing seasons unsuitable for corn, e.g., Northern Canada and Northern California, obtained the vegetable corn by trading with other Indians.

6. Columbus was the first European to acknowledge and record Indian cultivation of corn. He called corn "maiz," from the Arawak word "mahiz."

a. Columbus reported some cornfields eighteen miles in length.

b. Many early writers refused to recognize the origin of corn in the Western Hemisphere and referred to it as the corn of Egypt or the corn of Levant.

7. Corn was carried from America to Spain and from Spain into other European countries.

8. Without the gift of corn from the Indians, the early colonists would have starved to death.

a. Some of the Pilgrims worked for the Indians to obtain corn.

b. Others simply stole the corn from the Indians.

9. The Indians instructed the first settlers in the cultivation of the native plants so that settlers could survive on their own.

10. Corn was so important among the Indian tribes that it was easier for the Europeans to starve the Indians by burning their cornfields rather than to shoot them.

11. At one time in Massachusetts Bay when money was scarce, corn was declared legal tender.

12. Today corn is the third most important crop in the entire world; it is the leading United States crop.

B. The many uses of corn, a very important plant even to Indians today

1. Each tribe developed many varieties of corn; each variety served a specialized function.

a. There are twenty known varieties of Hopi corn.

b. The Pueblos distinguished at least seven principal varieties of corn.

2. Different varieties of corn were prepared in the following ways:

a. Hominy
b. Succotash (with beans)
c. Corn bread
d. Corn meal for mush
e. Tortillas
f. Tamales
g. Corn flour drink
h. Roasted corn
i. Chicos
j. Blue corn bread
k. Pueblo piki bread
l. Fermented corn liquor
m. Popcorn
n. Baked green corn
o. Boiled corn bread
p. Corn Silk
q. Corn pudding
r. Dumplings
s. Parched corn coffee

3. Other uses of the corn plant

a. Stalk tubes were used as medicine containers.

b. A metal polish was made from the pith.

c. Syrup was extracted by boiling the juice of green corn stalks.

d. Dried, the pith was used as an absorbent.

e. A lotion was made of the juice of the green cornstalk and root and used for cuts and bruises.

f. Fishline floats were made from sections of the dry stalk.

g. The stalks were used as toy warclubs and spears and as counter straws in games and to teach children to count.

h. Husks were used as kindling for fires, as lamp lighters, and as stuffing for mattresses and pillows.

i. Husks were used as water sprinklers by the Iroquois Otter Society in a ceremony.

j. Husk masks were made for ceremonial use.

k. Bottles, trays, baskets, sandals, moccasins, lounging mats, door mats, and baby hammocks were and are still woven from corn husks.

l. Dolls were made from corn husks, a kind of doll still popular with children.

m. Husks were braided into rope and clotheslines.

n. Clothing was once made of corn husks.

o. The corn silk was used for hair on dolls.

p. Corn silk was added to tobacco mixtures.

q. Dried corn silk was used in some medicines and as a thickener and seasoning broth.

r. Corncobs were used as stoppers in husk salt bottles and in the openings of gourd rattles. Cobs were also used as scrubbing brushes and as back scratchers.

s. The ashes of corn were used to make a lye to induce vomiting and, in small quantities, as a food seasoning.

t. Corn kernels are still used as beads and decoration.

u. Corn kernels continue to be inserted in hollow gourd rattles.

v. Corn kernels were parched, pulverized into a powder, and used as an absorbent.

w. A rubbing oil was extracted from the kernels.

x. Cornmeal and corn pollen have always been used in many tribal ceremonies.

y. Corn smut was rubbed on the face to bleach the skin. It was also used during pregnancy and labor to hasten the baby's arrival and to stop hemorrhage.

V. Other plants used by Indians

A. Corn is only one of approximately forty other plants domesticated and cultivated by Indians.

B. Among the plants that Indians domesticated are

1. Squash
2. Pumpkin
3. Beans
4. Sunflower
5. So-called wild rice
6. Melons
7. Gourds
8. Jerusalem artichoke
9. Chili

C. Besides domesticated plants, Indians used all of the wild plants in their locale and knew which ones were edible.

D. More than 300 kinds of fruits grew in the Western Hemisphere, including:

1. Grapes
2. Strawberries
3. Blackberries
4. Blueberries
5. Gooseberries
6. Serviceberries
7. Currants
8. Cherries
9. Plums
10. Persimmons
11. Manzanitaberries
12. Red raspberries
13. Black raspberries
14. Nannyberries
15. Dewberries
16. Wintergreen
17. One-berry
18. Cranberries

E. Berries were eaten raw; made into puddings; pounded and mixed with meat, parched corn, and sugar as a traveling food; and dried for use in winter.

F. Various nuts and seeds provided a rich source of protein for most Indian tribes.

1. Most tribes stored large quantities for winter use.
2. Acorns were important to Indians in California and the Eastern Woodlands. The acorn was leached with water and ground to a meal for use in bread and mush.

G. The Indians also used the leaves, stalks, and roots of uncultivated plants and the bark and sap from trees and fungi.

1. The Cahuilla Indians used more than 200 plant species in Southern California alone.
2. Indians were the first to manufacture sugar and syrup from the sap of the maple tree. The method developed by the Indians is still in use today in the commercial maple syrup industry.

VI. Use of plants in medicine

A. The use of plants as medicine was practiced by all Indians. Most Indians today retain some of the knowledge and practice of using plants medicinally.

1. The emphasis is on keeping the body healthy through the use of plants. Indians maintained a balanced diet by eating a wide variety of the plants available.
2. When illness occurs remedies are made from different parts of the plants and used as drinks, solid food, or as ointments to be applied externally.
3. The use of plants alone is not enough to heal the sick. Help from the spiritual world is required to bring the person back into balance and harmony.
4. The Chippewas used more than 56 different plants for medicinal purposes; these are recognized today as specific remedies for the same complaints which the Chippewas treated.
5. More than 200 indigenous drugs which were used by one or more Indians tribes have been officially listed in the National Formulary for pharmacists and doctors.
6. Several hundred other Indian remedies are used in domestic medicines as well as by physicians although they are not officially listed.

UNIT 10

INDIAN SPIRITUAL PHILOSOPHY

I. Indian beliefs

A. Spiritual practices are an essential part of American Indian culture, tradition, and heritage.

B. Their beliefs form the basis of Indian identity and value systems and are integrated into everything the Indian thinks, says, and does.

1. Sacred songs and dances are an integral part of the spiritual practices.
2. There are a variety of tribal ideas about spiritual realms, afterlife, and the origin of man and the earth.
3. A uniform belief exists that all living things, plants as well as animals, share in the creative force.
4. There is a belief in the interdependence of all living things.
5. No one owns the earth and its bounties. These are for our use, not abuse.
6. Symbolism is important. The circle symbolizes there is no beginning and no end. Earth, sun, moon, and stars express the harmony of life and timelessness of nature.
7. Tribes hold varying beliefs about afterlife and the immortality of the soul.
8. Forces of good and evil are inherent in all of nature.

C. Healing arts are an integral part of Indian spiritualism.

1. Indians believe they must live in balance within an eternal and unchanging universe made up of physical, social, and supernatural forces.
2. Failure to observe the rules or rituals can disturb this balance and result in misfortune or illness.

D. Healing practitioners include

1. Shamans
2. Members of healing and medicine societies
3. Individual healers

E. The following, when used in connection with spiritual practices, are considered sacred:

1. Feathers
2. Stones
3. Plants
4. Masks
5. Colored deerskins
6. Obsidian
7. Baskets
8. Beads

II. Distinct tribal spiritual practices

A. Southwest

1. Zuni religion featured:

a. Sun
b. Uwanami (rain makers)
c. Kachinas (happy spirits)
d. Priests of the Kachinas
e. The War Gods
f. The Beast Gods

2. Hopi spiritual practices included:

a. Kivas, (underground chambers of worship)
b. Snake dance,(one of the ceremonies to bring rain)

3. Navajo religion included:

a. Sand painting (one aspect of a curing ceremony)
b. Yeibichai (name of a series of curing ceremonies)

B, California Indians

1. Hupa (Hoopa)

a. White Deerskin Dance (to revitalize the world for another year)
b. Jumping Dance (to ward off famine, disease, and other disasters.

2. Pomo

a. Ghost ceremony (part of an initiation into adulthood for boys)

b. Kuksu ceremony (health-giving rites for children)

C. Northwest

1. Kwakiutl

a. Nutlam Dogeater Socity (to spread awe and fear of the supernatural world)

b. Hamatsa Cannibal Dancers (to perform purification rites)

c. Potlatch (to display one's wealth and rank)

D. Plains Indians

1. Blackfeet

a. Giveaway (to display one's generosity)

b. Sacred Pipe (to show unity between Great Spirit and Mother Earth)

E. Northeast

1. Iroquois

a. Summer Green Corn Ceremony (to give thanks for a successful harvest)

2. Chippewa

a. Midewiwin Grand Medicine Society (to serve the larger society in a number of ways through power and vision quests)

F. Southeast

1. Creek

a. Seminole Stomp Dance (to honor birds of the forest)

2. Cherokee

a. Ketoowah Society (to revive traditional rituals)

III. Other ceremonies not tribally distinct

A. Sweat ceremonies are purification rites performed in

1. Lodges built above ground.

2. Sweat houses built partly underground

B. The Sun Dance, four days of prayer and ritual, is celebrated in the Western United States.

1. The dance is sponsored and offered by women

2. Kiowa poeple were forbidden to perform the Sun Dance on the Washita River in July 1870.

3. The dance was banned from 1904 to 1935 by the Department of the Interior

C. Ghost Dance

1. Wovoka is considered the founder of this religious movement

2. It began in Nevada and spread throughout the Western United States

D. Native American Church

1. Peyote is eaten as a sacrament

2. The church incorporated in October 1918 in Oklahoma

IV. The American Indian Freedom Act of 1978 was passed by Congress to protect and preserve the spiritual rights and practices of American Indians

UNIT 11

SELF EXPRESSION: INDIAN ARTS

I. Music and dance

A. Significance of American Indian music and dance

1. Dancing and singing is a way of life for Indians. It is a rejoicing and a prayer for life. Songs have an effect on the total individual, not just that individual's sense of hearing. Through participation in song and dance, Indians feel closer to all living things, and through them to the unseen forces of the universe.

2. Dances are for

a. Strength and courage

b. Fertility

c. Healing the sick and injured

d. Rain to ripen the crops

e. Expressing feelings

f. Enjoyment

g. Power to drive out evil spirits

h. Thanking the Great Spirit for what he has given spiritually as well as materially

i. Telling a story

j. Honoring individuals or occasions

k. Reciting tribal history

3. The movement, rhythm, songs, and dance outfits are derived from nature, animals, and birds.

B. Composition and ownership of songs

1. Songs are not composed on the spot. Many are very old and have been handed down through many generations; others may be recent compositions of the singer or singing group.

2. Songs could be owned by individuals, clans, or societies.

a. Some songs are given to an individual in a vision or dream. These songs are so personal that they can only be sung alone by the individual.

b. Other songs can be given to an individual by its composer.

c. Owners of certain songs can bequeath their song to another individual or to the tribe upon the owner's death.

3. Both men and women may participate in some of the singing and dancing. Certain songs and dances are performed only by men, others only by women.

C. General characteristics of American Indian music

1. Transmitted orally
2. Never percussion only
3. Simple, repetitive melodies, linear form
4. Use of many non-occidental scales and scale combinations in the vocal line
5. Absence of chordal harmony and fixed counterpoint
6. Accompaniment mainly percussive:

a. Drums

b. Rattles held in the hands or attached to dancers

c. Stamping feet

d. Rhythmic shouting

7. Other musical accompaniment

a. Flute

b. Bells

c. Turtle

d. Shells

e. Metal objects

f. Stone

g. Deer hoofs

h. Bullroarer

i. Jewelry

j. Fringes (attached to or held by dancers, singers, or the audience)

8. Metric values primarily in common meter, seldom compound, and rarely irregular

9. Predominant intervals are fourths and fifths, with the octave as a "backbone" to the structure

10. Mainly functional, songs sung for ceremonial purposes, on social occasions, for feasts and other occasions

11. The voice judged, not on its smoothness, but on its range, volume, and expressive quality

12. Chants made up of many vocables (words with no meaning) as well as words that relate a story or suggest topics

D. Types of songs and dances

1. Honoring songs to honor individuals

a. Haida Welcome Song performed as guests arrive

b. Lakota Doorway Song to honor someone upon arrival at someone's home.

c. Cocopa Bird Dance Song to honor the close affiliation with their natural environment

2. War dance songs to prepare for war

a. Examples of war dance songs depicting victory over the enemy and offering prayers for courage originally performed by members of the warrior society only

1) Lakota Fox Society songs

2) Lakota Strong Heart Society songs

3) Victory dances

b. Today, all permitted to dance the war dances, including women

c. War clubs and tomahawks replaced by rattles and fans

d. Women permitted to dance and dress in the male war dance fashion or to dance in dresses and shawls

3. Social dances for everyone to enjoy

a. Sioux Rabbit Dance (male and female partners together)

b. Round Dance (dancers move clockwise in a large circle)

c. Lakota Owl Dance (another dance for partners)

d. Winnebago Snake Dance (single file of dancers behind a leader imitating the movements of a snake)

4. Very sacred religious dances and songs (often accompanying a longer ceremony)

   a. Eagle Dance (originally a religious dance to pay homage to the eagle)

   b. Apache Mountain Spirit Dance (performed in womanhood ceremonies and during trial and illness)

   c. Kaviagamute Eskimo Wolf Dance (to honor and entertain the soul of the wolf, not to honor the wolf hunter)

   d. Snokomish Swan Dance (to thank the Great Spirit for all that has been provided by Mother Earth)

   e. Navajo Ribbon Dance (for healing the sick by appeals to the Bear Spirit for strength and rapid recovery)

   f. Sun Dance (participants required to spend several days in fasting and other purification ceremonies)

   g. Creek-Seminole Stomp Dance (to honor the birds of the forest)

   h. Quapaw Peyote Song (sung in the Native American Church)

   i. Mohawk, Choctaw or other tribal hymns (composed in native languages to accompany services held in the Christian churches)

5. Contest and show dances and songs (often performed at inter-tribal powwows)

   a. Hoop Dance (a number of hoops manipulated into different designs as the dancer performs)

   b. Eagle Dance (the movements of the eagle imitated)

   c. Sioux Ribbon Dance (dancer waves a wide blue, red, yellow, or white ribbon, encircling one's self)

d. Trick songs (favored in dance contests because the songs are cut off suddenly, and dancers who overstep either disqualify themselves or have points subtracted from their scores)

6. Other types of songs

a. Hand-games songs (sung while games of skill and chance are being played)

b. Lullabies (sung for infants and young children)

c. Mourning songs (sung when someone has died or is dying, e.g., Maidu Annual Mourning Ceremony)

d. Love songs (sung by a man to attract his girlfriend)

e. Corn-grinding songs (sung by Pueblo and other Indians while grinding corn)

f. Navajo riding songs (sung while on horseback)

II. Art

A. Introduction

1. Indian art was seldom created for its own sake. Indians used their artistic abilities to make the ordinary tools and objects of daily life more beautiful. Art was part of the routine of daily life, not something separate.

2. Tribal groups or culture areas developed different art forms. For example, the totem pole is made only by the Northwest Coast Indian tribes.

3. Art is expressed in such everyday objects as baskets, jewelry, housing, pottery, clothing, footwear, and ceremonial items.

4. Materials used included leather, wood, metal, clay, feathers, bone, plant fibers, cloth, shells, beads, and stone.

5. Designs are adapted from nature and are frequently symbolic. The designs might tell a story, show the line of descent for a family, designate a political office, or simply decorate the object.

6. Some of the arts of the Indian are unique, for example, porcupine-quill and moose-hair embroidery.

B. Sources of color for Indian art

1. Vegetable dyes are made by boiling the plant materials. Some plants used as dyes by different Indian groups include

   a. Maple
   b. Indian paintbrush
   c. Butternut
   d. Alder
   e. Larkspur
   f. Giant arbor vitae
   g. Cedar
   h. White birch
   i. Sunflower
   j. California white oak
   k. Sumac
   l. Oregon grape
   m. Wild plum
   n. Sweet gale
   o. Cactus
   p. Gourd seeds

2. Mineral dyes and paints are made by grinding and mixing naturally colored earths and rocks.
3. Aniline dyes from Europe were obtained very early through trade.
4. Colored seed beads used in most Indian beadwork are of European origin.
5. Today, both natural and commercial dyes are used in Indian artwork.

C. Several major design areas in North America

1. Northwest Coast

   a. Humans and animals are represented in highly stylized designs.
   b. Carving, weaving, basketry, painting, and totem poles are common art forms.

2. California

   a. The designs make use of straight lines, triangles, and parallelograms.
   b. Basketry was the most common art form.

3. Southwest

   a. Many design forms are used in this area; therefore, generalities are impossible
   b. Sculpture, weaving, pottery, basketry, painting, beadwork, and quillwork are all common in this area.

4. Plains

   a. Designs consist mainly of straight lines, with triangular and square shapes.

   b. Artwork includes bead embroidery, quillwork, and skin painting.

5. Great Lakes, Northeast

   a. Bead embroidery, copper and silver work, and birchbark etching are the major art forms.

   b. Prehistoric forms in the area included the use of realistic human and animal shapes on clay pipes, sculpture, and pottery. Designs today make use of curving floral patterns.

6. Subarctic

   a. Realistic animal forms were depicted in the art-work of the area.

   b. Materials used include bark, skin, wood, stone, and bones.

D. Silversmithing and metalwork are done by many Indian groups. The more well-known silversmiths are the Navajo and Zuni.

   1. Around the Great Lakes and Northeast, copper was worked by Indians before European contact. Silver was also used in this area. German silver was introduced about 1850.

   2. The Cherokee, Choctaw, Alabama, and Koasati made ornaments from silver until about 1830.

   3. Large shields made of copper and decorated with stylized human and animal forms were made by the Northwest Coast tribes. They were called "coppers" and were used as trade items and in the potlatch ceremony. Silverwork began on the Northwest Coast around 1865. Gold has also been worked by the Indians.

E. Basketry

   1. Materials come from many sources, depending on their availability in the area.

      a. Willow
      b. Hazel
      j. Oak
      k. Ash

c. Redbud
d. Grass
e. Rush stems
f. Cedar bark
g. Spruce
h. Fernroot
i. Indian Hemp
l. Hickory
m. Cane
n. Cornhusks
o. Shells
p. Beads
q. Leather
r. Yucca leaves

2. Basketry techniques used include
   a. Plaiting
   b. Twining
   c. Coiling

3. Baskets are used for
   a. Storage
   b. Cooking
   c. Berry picking
   d. Sieves
   e. Medicine containers
   f. Women's hats
   g. Ceremonial purposes
   h. Trays
   i. Carrying bags
   j. Fish and bird traps
   k. Water containers

F. Pottery

1. Pottery was created for cooking, holding water, and storage. All pottery is made from clay. Techniques and decorations differed from tribe to tribe.

2. Techniques used in making pottery:
   a. Coiling
   b. Modeling and paddling
   c. Slipping
   d. Polishing
   e. Firing
   f. Smudging

3. Decoration techniques include
   a. Painting

b. Negative designs
c. Negative or resist painting
d. Corrugating
e. Impressing
f. Incising
g. Engraving
h. Stamping

G. Weaving

1. Techniques of producing textiles include

a. Finger weaving
b. Twining and plaiting
c. Netting
d. Looping
e. Knitting
f. Crocheting
g. Loom weaving

2. Materials used include

a. Yucca
b. Cotton
c. Human and animal hair
d. Wool (after 1600)
e. Cedar bark
f. Indian hemp
g. Nettle
h. Brasswood
i. Cattail
j. Cornhusks
k. Commercial yarn
l. Milkweed
m. Iris leaf fiber

H. Animal skin painting

1. Animal skins were decorated and used for

a. Clothing
b. Tipi covers
c. Shields
d. Boats
e. Boxes and bottles
h. Masks
i. Saddles
j. Dolls
k. Parfleches
l. Pouches

f. Cradleboards
g. Robes
m. Moccasins

2. Paintings on tipis may be ceremonial designs owned by the individual or his clan. Other paintings on tipis, robes, shirts, and dresses may depict a story or carry sacred symbols for protection.

I. Beadwork

1. Beadwork is found on

a. Clothing
b. Jewelry
c. Moccasins
d. Hair ties
e. Belts
f. Purses
g. Cradleboards
h. Blankets
i. Hats
j. Rattles
k. Bottles
l. Picture frames
m. Ceremonial clothing

2. Techniques include

a. Woven beadwork
b. Netting
c. Spot-stitch sewing
d. Lazy-stitch sewing
e. Embossed beading

J. Porcupine quillwork

1. Porcupine quillwork was done only by Indians.
2. Items decorated with quillwork include

a. Birchbark boxes
b. Belts
c. Pouches
d. Moccasins
e. Robes
f. Pipes
g. Breastplates
h. Cradleboards

3. Techniques include

   a. Weaving

   b. Embroidery

   c. Fringing

K. The U.S. Government is directly involved in fostering the growth of American Indian art.

   1. The Indian Arts and Crafts Board was created in 1936 under the Department of the Interior.

   2. In 1962, the Institute of American Indian Arts was established as a high school and postsecondary school for American Indians who are interested in a career in the arts.

III. Literature

A. American Indians have a rich tradition in literature through stories, legends and songs. By referring to it as folklore, Indian literature has not been recognized as a valid form of self-expression.

B. Forms of literature

   1. Ceremonial literature (either prose or poetry accompanied by ritual and music)

   2. Political speeches (speeches by leaders and other individuals)

   3. Popular literature (stories, poetry, and jokes which describe the everyday affairs of tribal life)

C. Indian oratory developed to one of the most highly honored forms of expression among Indian tribes. Orators were admired for their skills by fellow tribesmen and other tribes. Leadership was sometimes based on the individual's oratory skills.

D. Each tribe has developed its own particular forms of self-expression.

E. The storyteller also develops his own distinctive manner of expression. The gestures, mannerisms, songs and chants of the story teller all become a part of the story being told.

F. Some individuals in the tribe have official roles as keepers of tribal history. The person is required to memorize long passages, chants, and songs and pass them on to his or her successor.

G. Oration and storytelling have many purposes in Indian society.

1. Political--orators exert a strong influence to bring about change in the group.
2. Historical--the history of the tribe is described through legends, events, religion, and stories.
3. Educational--children are educated into the tribe's society through storytelling.
4. Entertainment--storytelling is a form of entertainment for everyone.
5. Religious--the speakers attempt to influence the universe and the order of things through his chants and stories.

H. Traditional Indian literature does not concentrate on the expression of the individual's feelings and emotion toward a situation. Every story, instead, tells the Indian that he is a part of the universe and that all parts of the universe are related through their participation with one another.

I. In written accounts of oral literature the following factors should be considered:

1. The cultural setting of the story must be established. The group being addressed, the speaker's personality, and the natural environment in which the story takes place must be considered. In some ceremonies, the story cannot be studied apart from the entire event without losing its significance and meaning.
2. The entire patterns of thought are different. This affects both the translation and reading.
3. Inflections of language get lost in the translation.
   a. In some stories, the words themselves are considered to have power, for example healing chants.
   b. Some words are repeated over and over for emphasis or for spiritual reasons.
4. Sounds of nature are included as a part of some stories and chants although they may not appear in the translation.

5. Silence and solitude are valued as a source of spiritual strength. The translation might not note the breaks in narration which are essential to the telling of the story.

J. Contemporary Indian literature

1. The most popular literature about Indians has been written by non-Indians. Non-Indian viewpoints and values predominate and these stories do not accurately reflect Indian values and life.
2. Contemporary Indian authors and poets are receiving recognition in the non-Indian world. They include:
   a. N. Scott Momaday
   b. James Welch
   c. Vine Deloria Jr.
   d. Leslie Silko
   e. Simon J. Ortiz
3. Storytelling and oratory continues within tribal society today.

UNIT 12

INDIAN EDUCATION

I. Federal Indian education (1794 - 1920)

A. In the early 19th century the federal government made separate legislative arrangements and treaties with some Indian nations providing for education.

B. One of the first treaties providing for education was in 1794 with the Oneida, Stockbridge, and Tuscarora nations who fought with the Americans during the Revolution.

C. Civilization funds

1. Congress enacted an educational program setting aside $10,000 annually from tribal annuity payments.
2. These funds were channeled through churches and mission groups.
3. By 1823, there were 21 missionary schools which were receiving federal support. By 1834 there were 60 such schools.
4. In 1840 the federal government and mission groups combined and began the boarding school system.

D. The first nonmissionary federal school began in 1860.

E. In 1871 an act was passed abolishing Indian treaty making.

F. Among the Southeastern Indians, several tribes developed their own highly successful educational systems.

1. Choctaw
2. Chickasaw
3. Cherokee
4. Creek
5. Seminole

G. The post-Civil War policy was the total assimilation of Indians into the mainstream society by remolding the Indian's system of values to conform with Anglo cultural values.

H. Major forms of Indian education

1. Off-reservation industrial boarding schools

   a. The first extensive federal funding of Indian education began with the opening of Carlisle Indian School in 1879.

   b. A large congressional appropriation in 1882 led to the expansion of off-reservation schools. Those with the longest life span include:

      1) Forest Grove, Oregon, 1880 (later known as Chemawa)

      2) Albuquerque, 1884 (moved to Santa Fe in 1981)

      3) Chilocco, 1884

      4) Santa Fe, 1890 (renamed Institute of American Indian Arts in 1962)

      5) Haskell, 1884 (renamed Haskell Junior College in 1965)

      6) Carson, 1890 (later known as Stewart)

      7) Phoenix, 1890

      8) Pierre, 1891

      9) Flandreau, 1893

   c. In spite of the attempts to expand educational opportunities, negative features far outweighed positive merits.

      1) These schools trained too few Indian students.

      2) Training had little or no application to reservation life.

      3) Indians had to choose either white or Indian culture. There was no compromise.

      4) Only vocational training was offered, and the choices were limited.

2. Reservation boarding and day schools on reservations were favored by various factions because such schools offered several distinct advantages.

   a. They were less expensive requiring little in transportation and boarding.

   b. They were more acceptable to parents who did not want children taken great distances from home.

3. Public schools

   a. Indian assimilationists felt that public schools would be the best environment in which to educate the Indians.

   b. Public schools were not made available to Indians until white leaseholders of allotted reservation lands demanded such schools for their children.

4. Mission schools favored by church and mission educators for the following reasons:

   a. There were not enough schools to take their place.

   b. They believed that Indian children who were unable to attend public school would receive a better education in a mission school than in a federal school.

   c. They feared the loss of tribal and federal funding.

I. The assimilation policies in education and the Dawes Allotment Act of 1887 proved disastrous to Indian people.

   1. Disease was rampant

   2. There was malnutrition and starvation

   3. The land base was diminishing

   4. The school system was stagnant and unrealistic

   5. Federal bureaucratic mismanagement and ineffectiveness gave little hope for change.

II. Movement for reform (1920's)

   A. The American Indian Defense Association was one of the strongest and most outspoken of the groups demanding reform in Indian education.

   B. Reformers of the 1920's and early 1930's uncovered numerous problem areas in the federal educational system.

      1. Thousands of children in remote areas were not in school

      2. Boarding schools continued to be supported in large part by unpaid student labor

3. Boarding school curriculum had a negative effect on the Indians' efforts to re-establish themselves in their Indian community after school.

4. There was no attempt to introduce bilingual education.

   a. A negative attitude about Indian culture was dominant among Bureau of Indian Affairs educators.

   b. There was a general lack of competent instructors qualified to teach Indian culture or language.

5. Few Indians were employed to assist teachers except in areas of art and crafts.

6. Textbooks in use described an alien culture in an alien tongue.

7. Test results for Indian children were invariably lower than those of white children in comparable grades.

8. Reading comprehension remained very low because the essential concepts of the English language were not properly taught.

C. The Meriam Report of 1928 was a two-year study emphasizing new Indian reforms. The education section concentrated its criticism on the curriculum of the boarding schools which was ill-suited to the needs of Indian children and stressed only white cultural values. Among the educational reforms demanded were the following:

1. Education should be the primary function of the Bureau of Indian Affairs (BIA)

2. Education must be geared to all age levels.

3. Newly constructed day schools must also serve as community centers.

4. Introduction of Indian culture to the curriculum was recommended.

5. Differences among tribes must be recognized to meet the children's needs better.

6. A professional educator as the Director of Education was demanded.

7. Personnel standards and salaries must be upgraded.

8. Boarding schools should be reserved solely for the education of older children.

9. Additional extensive reforms to the boarding schools were proposed.

III. New Deal for Indians (1930's)

A. Emergency Funding Programs benefited the BIA Education Division by providing needed facilities and programs.

1. Public works funds provided classrooms, community day schools, and dormitories.

2. The Civilian Conservation Corps of 1933 geared to the unique needs of Indian reservations, provided an opportunity for vocational training. Some 85,000 Indians served during the program period from 1933-1942.

B. Johnson-O'Malley Act of 1934

1. This Act authorized the Secretary of the Interior to centralize its contracting on a federal-state basis thereby entering into contracts with any state for education, medical attention, agricultural assistance, and social welfare programs for Indians.

2. Funds were provided to public school districts for Indian pupils to the extent that the districts incurred a loss of revenue from nontaxable Indian lands.

C. Cross-cultural education programs for Bureau of Indian Affairs teachers were initiated.

D. Major policy changes of the 1930's included

1. Less push for assimilation into the dominant culture

2. Opening of community day schools

3. Closure of some off-reservation boarding schools

4. Curriculum changes in ongoing boarding schools incorporating aspects of Indian culture

5. Education of Bureau of Indian Affairs teachers.

IV. Post war years

A. Emphasis shifted again from cross-cultural education, which emphasized both Indian and non-Indian values, to education emphasizing assimilation.

B. A new force entered the reform scene, that of organized Indian leadership.

1. Indians began to demand bicultural education.
2. Indian servicemen returning from World War II recognized the value of education and demanded educational opportunities.
3. Indian leaders were developing a political awareness and were learning to combat the political power structure.
4. One of the most important developments was tribal support for higher education.
5. Veterans eligible for the G.I. Bill or the Vocational Rehabilitation Bill re-entered Bureau of Indian Affairs schools for vocational training.

C. Emphasis was placed on post-high-school education.

1. Whenever possible, federal responsibility for Indian education was transferred to the public schools. Indian public school enrollment rose from 52% in 1952 to 60% in 1964.
2. Increased public school enrollment was no guarantee that Indian children would receive a good education because of the following:

a. A high dropout rate was evidenced at all levels of education; approximately 60% did not finish.

b. Indian children in public schools fell behind their normal class levels beginning in the third grade. By the 6th grade they were two or more grades behind.

c. Increasing numbers started to attend colleges because funding was available from many sources. However, college attrition rates were still high because of discrimination and lack of cultural relevancy.

V. New directions in educational control (1960-1980)

A. The emergence of ethnic awareness forced the Bureau of Indian Affairs to modify its Indian policy to serve the growing demand for self-determination.

1. By 1969, emphasis on Indian cultural heritage, including language, became a Bureau policy.
2. The Bureau agreed to contract with tribes for Indian-controlled schools.

3. It encouraged more Indian participation and allowed more educational decision making and control.

B. By the mid-sixties the federal Indian policy was to share responsibility for Indian education with other federal agencies, such as

   1. Health, Education and Welfare
   2. Office of Economic Opportunity
   3. National Advisory Council on Indian Education
   4. National Council on Indian Opportunity

C. By the mid-seventies changes in the Bureau brought Indian self-determination closer to becoming a reality.

D. Indian organizations concerned with control of Indian education include

   1. National Indian Education Association
   2. National Congress of American Indians
   3. National Indian Leadership Training Program
   4. National Tribal Chairman's Association
   5. Coalition of Indian Controlled School Boards

E. The following schools are examples of contracted Indian controlled schools:

   1. DINE Rough Rock Demonstration School--Navajo
   2. Ramah High School--Navajo
   3. Rocky Boy School--Chippewa and Cree
   4. Navajo Community College

F. In 1978 Congress passed the Tribally Controlled Community College Assistance Act. This act provides for the first time a specific Federal commitment to the post secondary education needs of Indian nations.

UNIT 13

CONTEMPORARY ISSUES

I. New policies and issues affecting American Indians

A. Resurgence of Indian identity

B. Struggle for self-determination

C. Desire for improved education

D. Request for the return of lands

E. Desire for improved health and welfare

F. Quest for religious freedom

G. Need of civil rights

II. Contemporary American Indians in California

A. There are 82 Indian reservations and rancherias in California.

B. Among all states, California has the largest American Indian population.

C. Institutions having an effect on California Indians:

1. Bureau of Indian Affairs
2. U.S. Public Health Service
3. California League for American Indians
4. California Indian Education Association
5. California Indian Legal Services
6. Inter-tribal Council of California
7. California Indian Education Council
8. American Indian Education Council
9. American Indian Heritage Commission

D. California has large concentrations of non-reservation (urban) Indians, residing primarily in the larger cities of San Francisco, San Jose and Los Angeles, due in large part to the BIA's Relocation Program.

III. Programs and progress of national Indian political organizations

A. The All Pueblo Council was formed in 1922 when nineteen separate Pueblo Indian groups organized to work for the defeat of damaging legislation.

B. The National Congress of American Indians (NCAI) was formed in 1944. As a contemporary intertribal confederacy, it is the oldest and largest of the national Indian organizations representing reservation political interests.

C. The National Indian Youth Council (NIYC) was formed in 1961 by college-educated Indians to advocate social change.

D. The American Indian Movement (AIM) was founded in Minneapolis in July, 1968 to represent reservation and urban Indians.

E. The National Tribal Chairmen's Association (NTCA) was formed in 1971 to focus on needs of federally recognized tribes and to provide input for Washington, D.C.

IV. Selected chronology of current Indian affairs (1960 to present)

1960 - The Menominee tribe in Wisconsin was terminated, two years after the disastrous termination of the Klamaths in Oregon.

1961 - The Area Redevelopment Act provided financial assistance to tribes preparing "Overall Economic Development Plans."

1961 - The Public Housing Administration first publicly recognized that Indian tribes are eligible to participate in its programs.

1964 - The current controversy over Indian fishing rights began when the state arrested Indians engaging in treaty-protected off-reservation fishing on the Puyallup River in Washington.

1964 - The Economic Opportunity Act provided Indians the opportunity to control their own community action programs.

1968 - The Indian Civil Rights Act, extended the provisions of the Bill of Rights to reservation Indians whether they choose it or not. The Act requires

that Indian consent be gained before states can assume law-and-order jurisdiction on a reservation.

1969 - Senate Special Subcommittee on Indian Education, first chaired by Senator Robert Kennedy and later by Senator Edward Kennedy, submitted a final report calling for an overall plan to improve conditions for Indians.

1969 - Indians occupied Alcatraz Island in hopes of calling sympathetic public attention to their problems, especially of landless, urban Indians.

1969 - The Bureau of Indian Affairs placed increasing emphasis on long-term leasing of reservation lands and on industrial development programs.

1969 - In the late 60's and early 70's many leases were sought for exploration and strip mining of coal on reservation land. The strip mining of Black Mesa on sacred portions of Hopi-Navajo land and the building of the Four Corners Power Plants brought air pollution, dangerous lowering of the water table, and destruction of the land.

1970 - President Nixon formulated a policy of self-determination for Indian tribes, announced in the President's message on Indian affairs.

1970 - Pit River Indians in Northern California fought for the recovery of lost land.

1970 - President Nixon signed a bill returning sacred Blue Lake to Taos Pueblo Indians.

1972 - Indians occupied abandoned Strategic Air Command Communications base, Davis, California, and developed it into D-Q University for Indians and Chicanos.

1972 - The Trail of Broken Treaties caravan arrived in Washington, D.C., with Indians of all nations to present a list of demands to the U.S. Government. A confrontation with police later lead to the occupation of the Bureau of Indian Affairs (BIA) headquarters.

1972 - Restitution of Indian property in Maine. This marked the beginning of additional cases brought to court for the return of Indian property in Eastern

states; for example, the following tribes have filed court cases:

1. Passamaquoddy tribe of Maine
2. Narragansett tribe of Rhode Island
3. Wamponoag tribe of Massachusets
4. Penobscot tribe of Maine
5. Oneida tribe of New York
6. Pequot tribe of Connecticut

1973 - The Menominee Restoration Act was signed into law, restoring federal recognition of the Menominee people, reversing the trend of forced termination.

1973 - At Wounded Knee several hundred Oglala Sioux and their supporters from other tribes and races returned to the site of the 1890 massacre to make a stand at the request of Oglala traditional leaders after exhausting all other means to improve conditions on their reservation.

1975 - The American Indian Policy Review Commission was established by Congress under Public Law 93-580 to undertake a comprehensive review of Indian Affairs and U.S. Indian policy to insure that legislation, policies, and programs would be properly implemented.

1975 - Indian Self-determination and Education Assistance Act was passed in Congress allowing tribes to become involved in the administration of federal services to Indians.

1976 - The Secretary of the Interior determined that the Crow reservation leases for strip mining coal must conform to the acreage limitations contained in federal mineral leasing regulations and to the National Environmental Protection Act. Crow tribal members were concerned since the strip mining affected a portion of the reservation sacred to their traditional religion.

1978 - Tribes nationwide took part in the Longest Walk. It was a spiritual walk from San Francisco to Washington, D.C., to bring public attention to Indian concerns, paramount among which was anti-Indian legislation in Congress calling for the repeal of all Indian treaty rights.

1978 - The State of California passed Assembly Bill 3007 establishing the Native American Heritage Commission which identifies and protects sacred sites of cultural significance.

1978 The Indian Religious Freedom Act was passed by Congress recognizing the right of Indians to worship in their traditional religions.

1978 The Indian Child Welfare Act was passed by Congress requiring tribal input into Indian child placements in foster care and adoption proceedings.

1979 Congress passed the Archaeological Resources Protection Act of 1979 to prohibit the removal of archaeological resources on public or Indian lands without first obtaining permission from the affected federal land manager or Indian tribes.

1980 The Paiute of Utah, terminated in the 1950's, were restored to federally recognized status.

1980 The Shoshone and Arapahoe on the Wind River Reservation in Wyoming discovered that millions of gallons of oil were being misappropriated.

1980 Congress awarded $81.5 million to the Passamaquoddy and Penobscot to settle land claims in the State of Maine.

1980 The National Congress of American Indians adopted a resolution supporting NCAI's participation with the World Council of Indigenous Peoples and the development of an international relationship between tribes and other nations.

UNIT 14

STEREOTYPED IMAGES

I. Introduction

A. Stereotyping exists when an entire group is characterized in specific ways and these characteristics are attributed to all individuals of that group.

B. People of all ages carry in their minds images or stereotypes of other people which may be positive, negative, or neutral.

C. American Indians have long been stereotyped, and their culture has been simplified and overgeneralized. Most stereotypes about Indians are negative in nature.

D. Negative stereotypes convey superficial, distorted, or false information. They either misinform or omit the truth.

E. Negative stereotypes about Indians have resulted in a permanent fictional identity.

F. Negative stereotyping demonstrates a lack of scholarship on an author's part.

G. The image of the Indian is often a caricature, an exaggeration by means of deliberate simplification and often ludicrous distortion of parts or characteristics.

II. Sources of stereotypes and caricatures

A. Radio

B. Television

C. Movies

D. Books

E. Newspapers

F. Advertisements

G. Comic Strips

H. Games and toys

I. Food packages

J. Greeting Cards

K. Classrooms

III. Loss of tribal diversity

A. Stereotyping American Indians has resulted in an image held by most Americans of a feathered headdress flowing atop a war-dancing, buffalo-hunting, tipi resident.

B. The common practice of absorbing all Indians into a Plains images subverts the diversity of American Indian tribes and cultures.

C. This practice can be attributed to a variety of historical factors.

1. The popular paintings of George Catlin in the mid-1800's.
2. The determined resistance of Indian nations in the Plains area.
3. The sensationalized press accounts of the Plains Indian wars in the late 1800's.
4. The enormous popularity of Buffalo Bill's Wild West Show and similar traveling shows.
5. The influence of early Hollywood movies in stabilizing the image and distributing it worldwide.

IV. Frequently held misconceptions about Indians

A. Indians are vanishing or have all been assimilated.

B. Indians are the enemy of the white man. The few friendly Indians are always greatly outnumbered by hostile Indians.

C. Indians are uncivilized, wild, and primitive.

D. Indians speak in grunts, ughs, and broken English.

E. Indians are dour, stoic, humorless, and unemotional.

F. Indian men are cruel, fierce torturers.

G. Indian Women are fat, unattractive drudges.

H. Indian cultures are static and unchanging.

I. Indians are not Americans.

V. Negatively Loaded Words

A. Indian men are not labeled as men but rather as bucks, braves, or warriors. Indian men holding no position of leadership are nonetheless referred to as chiefs.

B. Indian women and children are likewise labeled with the loaded terms of squaw and papoose.

C. Additional words that carry negative implications and that are generally linked with Indians include

1. Savage
2. Redskin
3. Heathen
4. Sorcerer
5. Half-breed

VI. Purposes of negative images of Indians

A. False ideas about Indians and their art forms may serve several purposes.

1. The portrayal of Indians as comic characters in children's books, textbooks, novels, cartoons, and motion pictures contributes to the idea in the minds of the general public that Indians do not have to be taken seriously.

2. The portrayal of Indians as "noble savages" concerned mainly with the mystical past may allow the general public to dismiss Indians as real persons.

3. The portrayal of Indians as "wild" and "savage" may serve as a justification for further mistreatment.

4. The modified Indian Art forms used by the dominant culture in some buildings (tipi motels, pueblo apartments), clothing (buckskin shirts, dime-store moccasins), "Indian" jewelry made in foreign countries,

and household articles (mass-produced blankets and pottery) are so far removed from the cultures that produced them that the result is downgrading of Indian cultures in the public mind.

B. Whatever purposes they serve, these negative images degrade Indians and their cultures.

VII. Indian concern over stereotypes

A. An early attempt to call attention to the injustice of negatively portraying Indians in school history classes was on December 1, 1927.

1. An Indian organization, Grand Council Fire of American Indians, addressed a memorial to the mayor of Chicago.
2. A list of omissions and distortions accompanied the memorial.
3. The memorial was reprinted in the Congressional Record of May 11, 1928.

B. Today numerous Indian organizations continue to work for reform in the field of portrayal, particularly in textbooks: The most influential ones are

1. National Indian Education Association (Minneapolis)
2. American Indian Historical Society (San Francisco)

VIII. Effects of stereotypes

A. Generalized references to American Indians obliterate their enormous tribal diversity.

B. Stereotypes foster and perpetuate feelings of prejudice, racial intolerance, and discrimination toward Indians.

C. Attitudes toward Indians are determined not by contact with Indian people but by contact with the prevailing, stereotyped attitudes toward Indian people.

D. Stereotypes create in Indians feelings of inferiority and the lack of a positive self-image.

E. Stereotypes ignore many positive features of historical Indian societies.

1. There were many peace-loving, wise tribal elders.

2. Indian mothers cried for the safety of their beloved children.

3. Young men sang songs of love to young Indian women.

4. There were fine Indian orators and statesmen.

F. In contemporary society, stereotypes obliterate the fact that many Indians are college educated and serve as researchers, lawyers, dentist, veterinarians, engineers, ranchers, educators, and political office holders.

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